UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes Francis Neilson

The Federation of Religious Liberals

By FRANK H. BURT

What Mankind Has Yet to Win

By ARTHUR L. WEATHERLY

Hawaiian Notes

By CHARLES F. DOLE

VOLUME XCI NUMBER 9

Chicago, April 26, 1923

PUBLISHED WEEKLY

UNITY

(Established 1878)

Subscription, $3.00 per Annum

A Journal of the Religion of Democracy

JOHN HAYNES HOLMES : *Editors* : FRANCIS NEILSON

UNITY Fellowship

FRANK C. DOAN
CHARLES F. DOLE
JESSE H. HOLMES
JOHN HAYNES HOLMES
HENRY R. MUSSEY
FRANCIS NEILSON
EDMUND H. REEMAN
ALSON H. ROBINSON
CLARENCE R. SKINNER
ANNA GARLIN SPENCER
SYDNEY STRONG
ARTHUR L. WEATHERLY

Managing Editor

EDITH LLOYD JONES

Vol. 1 March 1, 1878 No. 1

THE

Pamphlet Mission

FOR

FREEDOM, FELLOWSHIP & CHARACTER

IN

RELIGION.

Publishing Committee:

ROBERT COLLYER, Chicago. WM. C. GANNETT, St. Paul.
JENKIN LL. JONES, Janesville. C. W. WENDTE, Cincinnati.
J. C. LEARNED, St. Louis.

PUBLISHED SEMI-MONTHLY AT 65 WASHINGTON ST., CHICAGO.
Per Year, $1.50. Single Number, 10 Cents.

FRANCIS L. ROBERTS, 65 Washington St., Chicago, - Business Agent.
J. T. SUNDERLAND, 65 Washington St., Chicago, } Editors of
GEO. W. COOKE, Grand Haven, Mich., - } "Notes and News."

Editorial Contributors

Charles E. Beals
Harry Foster Burns
Charles W. Casson
George Willis Cooke
Percy M. Dawson
James Waldo Fawcett
Zona Gale
David Starr Jordan
Curtis W. Reese
Frederick Starr
Jabez T. Sunderland
James H. West

Foreign Representatives

AUSTRALIA—Charles Strong
AUSTRIA—Stefan Zweig
BULGARIA—P. M. Matthéeff
CANADA—Sidney Snow
CHINA—Robert B. Whitaker
ENGLAND—Fred Hankinson
E. D. Morel
Walter Walsh
FRANCE—G. Demartial
Romain Rolland
INDIA—Rabindranath Tagore
RUSSIA—Alina Huebsch

UNITY PUBLISHING CO., Abraham Lincoln Centre, 700 Oakwood Boulevard, Chicago, Ill.

"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under Act of March 3, 1879"

UNITY Fellowship Associates

BOND OF UNION

We, the undersigned, believing in the association of all men and women who are in sympathy with the aims and ideals set forth in the Announcement printed November 3rd, 1921, do invite all who wish to co-operate to join in a world-wide fellowship that has no bounds of race or creed.

The name of this fellowship is The Unity Fellowship Associates and its purpose is the interpretation of the Religion of Democracy. Membership means a declaration of sympathy and interest. There are no dues. Members may make voluntary contributions which will be used for the purpose of making known the aims of the Fellowship and the publication of its literature.

UNITY will be the organ of this Fellowship and all members will be requested, though not compelled, to be subscribers.

Lists of the members will be sent to all members so that they may be known to one another. Local groups may be formed wherever there exists a sufficient number and there is the desire to do so.

All persons who desire to become members may do so by sending their names to UNITY, care of Abraham Lincoln Centre, Chicago, Ill.

Name .....

Address .....

- -

To UNITY PUBLISHING COMPANY,
700 Oakwood Boulevard, Chicago.

Gentlemen:

Enclosed you will find check for which please enter my subscription to UNITY for one year.

Mr. (Mrs. or Miss) _____

Address _____

Rates: $3.00 ($3.50 in Canada; $4:00 in other countries) for a year's subscription. Single copies 10 cents.

Contents

EDITORIAL—

Notes 131
Jottings.—J. H. H. 134
What Mankind Has Yet to Win.—ARTHUR L. WEATHERLY 134
Editorial Correspondence—
An International Peacemaker.—REV. SYDNEY STRONG 137
Hawaiian Notes.—REV. CHARLES F. DOLE. 138

ARTICLES—

Report of the Baltimore Meeting of the Federation of Religious Liberals.—FRANK H. BURT 139
An Apostle of the Religion of Humanity.—*Charles H. Lyttle* 140
The Periscope.—EDWARD ARTHUR ROCKWOOD...141

THE STUDY TABLE—

Two New Bible Studies.—B. F. M. 142

POETRY—

The Old Pharaoh.—ANGELA MORGAN.....131

THE FIELD—

Mob Violence in the United States.—*American Civil Liberties Union* 143
A School for the Blind.—LOUIS P. LOCHNER..143

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. XCI THURSDAY, APRIL 26, 1923 NUMBER 9

THE OLD PHARAOH.*

Your majesty has crumpled up the years
  And flung them on the sands like leaves of roses.
Time is a whirling gossamer that disappears
  Above the splendor where your dust reposes.
A thousand thousand centuries had failed
  To quench the cause that made you truly king. . . .
Leader magnificent were you, who trailed
  New paths to beauty for our following.
Because you are invincible, sublime,
  You smite with glory the immediate hour.
You pierce the vistas of imperial time
  With more imperial consciousness of power
Till we who knew you as a mystic name
  Stand staggered in the presence of your fame.

ANGELA MORGAN.

Ladies and gentlemen, this is Admiral Sims speaking! Admiral Sims, you will remember, ladies and gentlemen, beloved 100 per cent Americans, was the commander of the U. S. naval forces operating in European waters during the Great War. Listen to what he says (in an address at Los Angeles, on April 3rd):

> There is no authentic record of an atrocity ever having been perpetrated by the commander and crew of a German submarine. . . . The press accounts of the "terrible atrocities" were nothing but propaganda.

Did you hear that, ladies and gentlemen, patriots and Hun-haters? Not very clearly? Then say it again, Admiral Sims, a little louder, if you please.

> *There is no authentic record of an atrocity ever having been perpetrated by the commander and crew of a German submarine. . . . The press accounts of the "terrible atrocities" were nothing but propaganda.*

But this is not all! Asked to enlarge upon his statement by a correspondent of the New York *Tribune,* the Admiral said, among other things, the following:

> "The submarine commanders generally acted in a humane manner. . . . They were carrying out the orders of their government. I'm not speaking of the German government. It is well known that it ordered that merchant vessels be sunk without warning. Except for the single case of the Llandovery Castle, I know of no instance of a German submarine carrying out these orders with needless brutality."
>
> "If the situation had been reversed, if we had been in Germany's place, and if we had believed that losing the war would have meant the domination of our country by Germany . . . we, too, would have sunk ships without warning."
>
> "Even to the Lusitania, Admiral?" "Even to the Lusitania; always remembering, of course, that I do not believe that the Germans expected such a loss of life."
>
> "One of the sacrifices a people necessarily must make during war time is of an accurate knowledge of events. You can't have real freedom of the press during war. You may only pretend to have it."

Now, ladies and gentlemen, lovers of truth and freedom, what think you of these statements? They sound strangely familiar, don't they, although strangely askew as coming from the lips of an Admiral. They are familiar because they are what was being said by the pacifists not after the war, but while the war was going on. By the way, ladies and gentlemen, fellow-Christians, do you want to know what a pacifist is? He is a man who keeps touch with reality, who refuses to be deceived, who is faithful unto truth. Rudyard Kipling, arch militarist, hit the pacifist off pretty well, when he asked

> If you can keep your head when all about you
> Are losing theirs and blaming it on you?

A cloud not larger at this writing than a man's hand, but getting larger every hour, is this so-called "Chester concession" to the United States by the Angora Government. Watch it, friends! It contains everything that goes to the making of "the next war." The headlines tell us that "Paris and London will confer." Why? Because London cannot and will not recognize a concession which involves the question of oil rights in the Kingdom of Irak, which is under the British mandate! Because Paris cannot and will not recognize those parts of the concession which involve other concessions formerly given to France in return for loans! "The big issue," writes a European correspondent, "is whether the European countries which by the co-operation of their capitalists, engineers and business men have developed the Orient, are to be driven out by Americans." There you have it! There's oil at Mosul—rich, fat, greasy oil. England and France are struggling for this oil like hyenas for a bone. England, garbed in the sheep's clothing of a Versailles mandate, and France giving loans out of her bankrupt treasury, are now met by America, thanks to the triumphant diplomacy of that great and good man, Mr. Hughes, and instantly they stop their own snarling and fighting to join forces against her. "Washington expects an adjustment," say the headlines. Of course! an adjustment will come; then another flare-up, and another adjustment; then a quarrel, and another adjustment; then another and fiercer quarrel, and *no* adjustment. Then war! with good American boys summoned to the colors once again to save civilization, to protect the innocent from atrocities, to make the world safe for democracy, and to end war! It's a delightful prospect—with nothing

*The author is indebted to John Haynes Holmes for the suggestion that she write a poem on Tut-Ankh-Amen.

at the bottom of it but a gang of pirates fighting for the loot, with the common people conveniently at hand to pay the bills.

What do you call a thrill? We call the discovery of Tut-Ankh-Amen's tomb a thrill of the most genuine description. It thrilled us, at any rate! But even more of a thrill comes to us from the announcement of the confirmation of the truth of Einstein's theory of relativity. Not since the discovery of the planet Neptune at the exact spot in the heavens predicted by Adams and Leverrier on the basis of their mathematical calculations, has the world witnessed such a scientific achievement as this which has just now occurred. It will be remembered that Einstein had declared that light rays didn't travel in straight lines, but, subject like any other mass to the "pull" of gravitation, were constantly being deflected or "bent" from their true course. Working out this theory, Einstein went on to state that a ray of light from a distant star, passing through the sun's gravitational field, would be swerved from its pathway by "one and seventy-five-hundredths seconds in angular measurement." Now comes the confirmation of the prophecy! Photographs duly taken of the phenomenon show an average variation from the straight line of flight which is within one-hundredth of a second of Einstein's estimate. Dr. Wallace Campbell, of the Lick Observatory, who had charge of this investigation, reports that the result of the test is so satisfactory that it is unnecessary to repeat it. This simple statement is to us news more thrilling than that of the march of armies and the policies of governments. To see a mind grapple with the universe, scale its heights and dare its mysteries, is to witness a truly sublime spectacle. And then to see this mind scientifically justified of its dreams and visions and expectancies, is to encounter excitement of the first order. We are glad to be living at a time when deeds like this are done. We rejoice that there are men in the world who are far enough removed from the turmoils and confusions of the hour, to weigh the balances of time and measure the courses of spaces. What a clown is Lloyd-George, what a ruffian is Foch or Pershing, what a puppet is Harding, Poincaré or Cuno, compared to these serene watchers of the stars!

The Birmingham correspondent of the *Manchester Guardian* reports a real forward step in the treatment of persons accused of crime. Prison reformers are often accused of being sentimental. As we know them, they are nothing of the sort. They simply purpose that we use plain commonsense methods in dealing with those brought before our courts. Those who persist in methods that produce more and ever more criminals, are the real sentimentalists in this matter. To all these, we commend the action of the Birmingham justices in appointing a full-time medical specialist, Dr. Hamblin Smith, for observation of all cases suspected of needing scientific attention. They also have secured the part-time services of another specialist in mental diseases. Of the 135 cases remanded last year not to prison but to a hospital for observation, sixty (60) were dismissed or adjourned, thirty (30) were sent to prison, seventeen (17) were certified as insane, ten (10) were certified under the Mental Deficiency Act, ten (10) were placed on probation, two (2) were fined, three (3) were bound over, and three (3) are still pending. Since the system has been in operation, 452 accused persons have been under the observation of the specialist in mental diseases. Of these, only about one-fourth have been sent to prison. We would not discredit the parole system, but it is worth while to call attention to the fact that under such a system undoubtedly a number of these mentally defective delinquents would have been paroled to officers who might have been competent in a way, but in no wise fitted to care for persons of this type. Dr. Smith says:

> We have a male and female remand department, specially fitted up. . . . This is arranged as far as possible on "hospital lines," the idea of the prison being kept out of sight. My plan is to allow the first few days to pass with only general conversation with the patient, unless an attempt is made to see if analysis is likely to prove useful. Then, towards the end of the remand period, a suitable time can be arranged for a formal examination with "mental tests" if thought desirable. The patient thus has time to become accustomed to his surroundings and to myself.

It is to be noted that Dr. Smith refers not to "prisoners" but to "patients"! Here is no weak sentimentality, but an honest attempt to protect the public on the one hand and do justice on the other. We would like to know if any American city has taken any such forward step.

We wish that we could be always and absolutely optimistic. Even in times like these, we have a real desire to be cheerful. But what are we to do, when Pollyannas are all about us, blind to facts, ignorant of consequences, indifferent to anything even remotely resembling reality. Here in New York, for example, we get announcement of the following:

WORLD JOY REVIVAL

FREE TO ALL

Carnegie Hall, April 22 to May 7, 8:15 P. M.

The World's Greatest Pervidizers and Joyizers, educators, leaders of religious movements, philanthropists, authors, publishers, diplomats, artists, poets, sculptors, architects, club men and women, health makers, humorizers, successful business men and women, theatrical and motion picture producers and their stars.

AIM

Universal Co-operation for the **Revival** of **Peace, Joy, Progress**

FIFTEEN JOY NIGHTS:

Sunday—The Press.
Monday—Religious Leaders and Inter-nation Movement.
Tuesday—Educators (From Cradle to the Grave).
Wednesday — Mothers, Fathers and Children.
Thursday—Genius Potpourri.
Friday—Diplomats, Peace Toys.
Saturday—Arts.
Sunday—Theatrical Stars.
Monday—Motion Picture Stars.
Tuesday—Club Men and Women.
Wednesday—Health Makers' Night.
Thursday—Our Boys (Ex-Service Men), Boy Scouts, Girl Scouts, Camp Fire Girls.
Friday—Fashion Makers, Beautyizers, Humorizers.
Saturday—Successful Business Men and Women.
Sunday—Philanthropists, Pervidizers, Joyizers.

COME! BE A JOYITE!! JOYIZE THE WORLD!!!

FREE TO ALL

WORLD JOYIZE MOVEMENT

418 Central Park, West New York City, N. Y., U. S. A.

Thousands of people will flock to these meetings. "The woods are full of them"—and also the streets and apartments! And meanwhile we are expected to be optimistic, and blamed for being pessimistic. It all reminds us of the familiar definition—that "a pessimist is a man who has to live with an optimist."

The official handbook of the community church movement in this country, shows 831 institutions of this kind in existence. Ninety of these are in Massachusetts, 59 in Ohio, 43 in Illinois, 13 in Wisconsin, 10 in Pennsylvania, the rest scattered in various states throughout the Union. It is obvious from this compilation that the editor has a very loose definition of a community church; few of the institutions listed, for example, are the kind of thorough-going radical type embodied in the New York, Boston, and White Plains churches. Furthermore, there are in many of these churches, especially the older ones which represent processes of evolution, denominational complications which are more or less serious. On the other hand, certain distinctive features of the movement are beginning to clarify in terms of thought in a way which must more and more take form in ecclesiastical organization. Thus the editor of the handbook, Dr. David R. Piper, declares that the community church has two fundamental features wherever it is found—(1) it substitutes the community for the sect as the primary basis of organization; (2) it substitutes service for dogma as the basis of spiritual unity. It is interesting to note in this connection that *The Community Churchman* (March) announces a National Conference of Community Church Workers, to be held at St. Paul's Union Church, Chicago, on May 22, 23 and 24. Among the subjects to be discussed at this gathering are "The Church and the Community," "Community Church Problems," "Community Church Activities," and "The Beloved Community." The first conference of this kind was held under the auspices of the Community Church of New York in April, 1921. This second conference will undoubtedly mark great progress in these last two years.

In the days of the Anti-slavery movement there occurred an incident that is well worth telling today. In a certain New England city there was a minister who had served the old First Church for many years. During this time the tide of the movement against slavery was rising higher and higher. Years went by and from the pulpit of this church no word of encouragement came to those who were striving to arouse a people on behalf of the oppressed. The members and supporters of the church came largely from that class whose relations with the South were very close. It would not be fair to say that their opinions were determined entirely by their business affairs. No doubt there were among them many high-minded and sincerely patriotic men. Cautious and conservative by nature, they were successful in business. They viewed the affairs of the nations through the same glasses with which they viewed commerce and exchange. They feared revolution and the dismemberment of their country. The possibility of a slave insurrection they viewed with alarm. To them slavery was a Southern and not a Northern issue. And after all, it was the business of the minister to discuss matters of religion! But the day came when the minister felt that if he were to be true to himself and to his God, he must speak out. And out of the fulness of his heart he uttered his denunciation on a Sunday morning. He went from his pulpit to his home with the feeling that his long pastorate was ended. He knew he had spoken kindly but in direct opposition to the wishes of his parishioners. He and his wife under the shadow of the impending calamity ate their dinner in silence. That afternoon, seated in his study, he saw the entire standing committee of the church coming up the walk to his door. "Ah me," he sighed, "I did not expect it quite so soon." He ushered the committee into the parlor. After all were seated there were a few minutes of oppressive silence which was broken by the chairman of the committee saying,

> You did not expect to see us today, but we felt that it was our duty to come and tell you that we want you to know that we congratulate ourselves on having a minister brave enough to say what he thinks he ought to say, even though he knows that we do not agree with him.

What brave and honest men were these hard-headed business men who did not want the slavery agitation to go on! What an example of courage and fair-mindedness they set for laymen of today! We heard this story from a successor of that noble minister, and we have here set it forth as a challenge to churchmen who think that they prefer a puppet in the pulpit rather than a real man.

Jottings

In a despatch from Moscow, headed dramatically "Worshippers in Church Mocked by Communist Shout of 'Down with Religion,'" we read in the main body of the article that "troops were employed to suppress disorders and three soldiers were shot dead." Thus does the Bolshevik government wantonly interfere with religion—to protect it from insult with the lives of its soldiers!

President Nicholas Murray Butler, of Columbia, asked to take cognizance of Professor Dino Bigongiar, head of the Fascisti movement in New York, has replied that he would not interfere. "The University," says the President, "stands for academic freedom, and any attempt to discipline a member of the faculty for his political opinions would be most unbecoming." Now isn't this too nice for anything! How glad the late Professors Spingarn, Dana, Cattel, Beard, Robinson, etc., etc., will be to get the news!

Houghton Mifflin Company announces a book by Gamaliel Bradford entitled "Damaged Souls." It is to be a series of essays on Benedict Arnold, Thomas Paine, Aaron Burr, John Randolph, John Brown, P. T. Barnum and Ben Butler. What are we to think of the competency of a student of the soul who links together, under any single classification whatsoever, such men as these. Imagine uniting Thomas Paine with Benedict Arnold, and John Brown with Ben Butler!

What do church statistics amount to? Here is a sentence from a letter written by an active and successful clergyman in a small western community: "Nearly everybody is a member of some church in this town. (But) the movie theatres on Sunday are crowded and the churches nearly empty. . . . A large church membership is a joke. . . . (it) means nothing today."

Mr. Gilbert K. Chesterton rises to remark how strange it is "that science has produced an instrument that can speak all over the world when the world has nothing to say." This seems to us to be a sage remark. The news of the first radio that sent a message across the Atlantic conveyed the significant report that a man's sneeze in New York was heard in London.

J. H. H.

What Mankind Has Yet to Win

Mankind with a comparatively short period has made amazing headway at its great task of conquering the forces of nature. Within the memory of men now living such progress has been achieved by Western peoples that their culture would be almost foreign to their fathers. In the last century a great leap forward has been made.

For a half million or more years the progress of mankind was painfully slow. For the most part the race crept rather than walked. At times, such as the one in which were built the Museum and Library at Alexandria, it appeared as though Mankind was on the point of breaking through the crust of tradition and rising to its feet and making a great leap forward. But these great buildings became fuel for the fires kindled by war. Their ashes were scattered to the four winds and Mankind resumed its creeping.

Again and again through the long ages of human history men have climbed to great heights and then fallen back into darkness. Savagery has triumphed again and again over Civilization. This happened in Egypt, the Mesopotamian Valley, India, Crete, the Balkan Peninsula, North Africa, and Italy.

It was the invention of the printing press, long delayed, that gave men the fulcrum on which to operate the lever of ideas with which they could move the old world. A culture shut off from other cultures is doomed to senility and finally to decay. It is through the exchange of ideas with other cultures that any culture keeps alive and grows. The more rapid the exchange the more rapid the growth. Isolation is death. Communication is life.

The Renaissance had in it creative ideas on which to build a new civilization. It had the material with which to destroy the ancient ideas of authority. But without the means of the rapid dissemination of ideas savagery would have overthrown it and sent Western Civilization back into another long night. It was doomed to defeat if there had not come to the rescue the printing press, this marvelous means for the rapid communication of ideas. The boundaries of the influence of the Renaissance were quickly extended. The influence of the printed word proved more potent than that of the sword in conquering the savage enemy.

It was no less potent in conquering the enemy within. For it is in isolation, as we can witness in Thibet today, that the priest attains the summit of his powers. It is this power which corrupts his soul and ruins the hopes of men.

The scratching of crude marks on rocks and bits of clay, the invention of signs to convey ideas, the development of alphabets, the writing of books on skins, papyrus and finally on paper were the products of long ages of man's forward march. Great as were these gains they did not result in a rapid quickening of the step. It is true man no longer depended on

uncertain memory for the transmission of the achievements of the mind. But the art of writing was a slow and laborious process. Books were the privilege of the few. Ideas could be more easily conveyed from generation to generation than from people to people. The written word had the weight of traditional authority. Literatures were sacred. What men once thought was equivalent to the word of God.

The printing press in one electric moment changed all this. Ideas could be in an almost incredible shortness of time sent to the ends of the world. Peoples most remote could exchange ideas. Comparisons of cultures most diverse became possible and the common man could enter into the heritage of the ages.

Then at once the world began to move: The old unity, traditional and despotic, was shaken to its foundation. In this flux of ideas new thought was born and new dreams challenged daring souls. Men became devoted not to unity but to truth. The world that Hilaire Belloc admires and G. K. Chesterton extols and all our medievalists lament vanished forever. The Bible, as each man interpreted it according to his own conscience and wisdom became a source of division, and truth a new source of unity. The religion of the priest lost its mystic power to turn the thoughts of the Western world to Rome.

The printing press took learning from the hands of the monks and the priests and placed it in the possession of plain folk. The scholar appeared and the scientist was on the way.

The Church broke into a thousand fragments. Religion took on a myriad of forms. The Western world rushed on to inevitable revolution. Freedom in religion, the logical result of free exchange of ideas, led directly to political freedom. The printing press overthrew the ancient tradition and crowded the church of dogma into a corner. Kings claimed the power that fell from the hands of the priest only to find that the man with the book had a greater power.

The story of the Western world since the age of Dante is the story of the modern man armed with the printing press. His one distinguishing characteristic is the free and open mind. It was this that released men from their fears and enabled them to pry into every nook and corner of the universe in the search for truth. Thus modern science was born and with it the tools for discovery and invention. The telescope revealed the heavens and the microscope unlocked the secrets of the earth. The cosmic energies fell under the sway of inquiring minds. Steam and electricity became the servants of man. With these to do his will, man, freed from the awful shadow of the dead hand, achieved the marvelous progress of the past century. It has been said that an Athenian citizen coming back to life in England at the close of the eighteen century would have found himself very much at home. One hundred years later he would have been a stranger in a strange land.

From ancient time, when men lived in caves or crouched beside their fires on the swampy banks of streams, until the thirteenth century of our era, which witnessed the culmination of the power of the Papacy and the beginning of its decline, the progress of mankind had been marked with many catastrophies and eclipses. The gain was by slow accretions. Often man destroyed what he had won and slowly had to win what he had destroyed.

The printing press promised to end the recurrence of the catastrophies. It accelerated progress at a rapid rate, increasing as the centuries passed by. But slowly at first, for the dead weight of traditional authority had to be carried. This could not be thrown off in a day. But the chief factor in the delaying of the coming of the new day was the fact that man did not have the moral power which would enable him to use wisely the power placed in his hands. The printing press made possible the wide dissemination of ideas and also stimulated invention. Simultaneously with the printing press, gunpowder was given to the Western world. Speedily men learned how to use it in the destruction of their fellows. With it men could shatter the walls of ancient cities, but with it they could not build anew. It was a power chiefly in the hands of men of limited vision and lacking in any sense of moral responsibility. It is against gunpowder that civilization, represented by the printing press, has had to make its way. Mankind could advance against the deadening influence of this new power which filled the minds of those in authority with the lust of conquest. A series of religious, dynastic and imperialistic wars that stretched over centuries threatened again to engulf civilization. The One Hundred Years War ruined the growing civilization of France. It is to be doubted if that country has recovered from its ravages even in this day. It destroyed the fair beginnings of democracy in the towns and cities and reduced for a time her peasantry to the level of beasts.

The Thirty Years War began when Germany had a population of eighteen millions and a culture second to none in Europe. At its end Germany had a population of four millions of men, women and children who hid in caves or eked out a miserable existence on the soil amid the trampling feet of armies. The Huguenot wars shattered the renewed hopes of progress in France. Italy became a tangled mess of warring cities.

The sad story need not be prolonged. Despotism once more raised its head. But the printing press was not and could not be destroyed. Ideas were slowly marching on. The French Revolution became inevitable. It came and passed. And yet there was little reason to believe that man had learned to control the power for destruction that he held in his hands. The

day of more material power was at hand. But there was little sign of the dawning of the day of moral power.

It is true that a few men of the Grotius type appeared all along the long line. But their influence on their day and generation appeared to have no more influence than the presence of a child amid a horde of ravening wolves. Louis the Fourteenth had a most glorious reign and almost ruined France. As John Fiske well says, civil institutions, which depend on moral authority, cannot grow up in the atmosphere of war. War means absolutism and absolutism means the denial of the institutions of civil liberty.

History for more than six centuries may be described as battle between the printing press and gunpowder, which enormously increased the destructive power of war and placed unmeasured power in the hands of the few, though its first effects were to destroy the castles of feudal lords, and put to flight the man on horseback.

Fortunately for mankind the States of Holland, thanks to their friend and enemy, the sea, could maintain their freedom against the despots of Spain and France. And England, blessed by being an island, could develop institutions of civil liberty in a time when Western Europe was bathed in blood. Here the printing press had its chance. Grotius challenged the world with ideas of law and order. Milton proclaimed the glories of a free mind. And again the exchange of ideas began. The power of thought asserted itself. Men applied themselves to the constructive business of civilization. The arts and sciences once more flourished and Western Civilization prepared itself for another leap into the future. A mastery of the forces of nature of which the ancients never dreamed was at hand. Before man had learned the costly lesson of the misuse of power he was trembling on the verge of discoveries before which all the achievements of the past paled into insignificance.

And then this new world came, the world of rapid transit, of electricity, the telegraph, the telephone, the radio and high explosives. It was now a world of physics and chemistry. It was also a world of long range guns and poisonous gases. A child could press a button and release energy that could blow the Pyramids to fragments in a moment. Tremendous material power was at hand but nowhere was there in sight any evidence that man had achieved the moral insight which would warrant the intelligent use of it. The race was still a child and was playing with high explosives. The sorry and sodden story of the nineteenth and the beginning of the twentieth century reveals this pitiful fact. Those who gained this power straightway began to use it not for the service of man but to conquer all the other peoples of the earth and to make themselves lords of all creation.

England, whose geographical position made possible the development of institutions of civil liberty, leaped to the front in material progress. Then followed the ambition to make the "tight little isle" the ruler of the earth. This procedure was justified, as we always justify our injustices, by the theory of the inferiority of peoples who do not possess our power. The other nations possessing this power were not slow to take the cue. The world became one great field of exploitation and then the exploiters fell to quarreling among themselves over the spoils.

An awful catastrophe was inherent in the situation. Surfeited with power, mad with the lust of gain and insanely jealous of rivals, obsessed with a sense of superiority, those, who by historical accidents had become possessed of immeasurable forces, strutted the earth as gods, as gods of hate and cruelty. The superiority complex seems to have driven its victims mad. It was such a spectacle that made Mark Twain exclaim again and again, "the damned human race." It made Wilfrid Scawen Blunt, who knew as much of international intrigue and lust for conquest as any man in his time, despair of the future of mankind.

The plain fact is that we have in our hands material power that has far outstripped our capacity to use it. We have turned and are turning this enormous accumulation of knowledge not to the further conquering of the resources of the earth but to the destruction of ourselves. We have had blind leaders of the blind.

In following their leadership, if it may be called leadership, we have created hates and subsidized propagandas until it has become almost, if not entirely, impossible for large numbers of people to understand the meaning of goodwill or to disentangle the plain truth from the most egregious falsehood. By these Christianity is dismissed with a sneer and ideals are considered a cosmic joke. In short, our material power is above par and spiritual power is below par.

But bad as the situation is we need not believe that the race is destined to suicide. Mankind has survived some terrific shocks in the past. The means of communication of ideas far surpass those possessed by any other age. Thought is as yet undefeated. Ideals cannot be destroyed with the highest powered explosive known to man. There are men and women who have escaped the blight of hate and the curse of propaganda. They understand the folly and stupidity of the past. They know it is not hate but love, not propaganda but truth that the world needs. They are the ones who must set themselves grimly to the great task of developing the spiritual powers of men. They that know each other cannot hate one another. So that the spiritual powers may have free and full play, the barriers that have been erected to keep men apart must be overthrown. Tariffs and forts can keep out goods and men but they are in the end useless against ideas.

The old shibboleths of partisanship and political nationalism will in the end give way before the onward

progress of ideas. Then we shall learn that nations exist not to exploit but to serve. We shall understand that every culture has its own value. It is our business, if we are to save civilization, to do our part in extending the sympathies of men so that all recognize, as Gladstone said in his memorable Midlothian campaign, that the hut of the humblest native of Afghanistan is as precious as the home of any Englishman.

Our task is not to increase the world's store of material power, at least it is not our first or most important task. Our immediate business is to bring up the spiritual reserves of the human race and place them at the front of the line. Until we can do this there is only disaster ahead.

But man is the unconquerable idealist. He is never defeated. Whatever the future has in store, man will rise from defeat if defeat it is, to press once more forward on the long, long road.

ARTHUR L. WEATHERLY.

An International Peacemaker

Editorial Correspondence

John P. Fletcher is one of the livest English speaking persons in Berlin. You will find him daily at Behrenstrasse 26 a, the British Quakers' headquarters. He is director (clerk) on the Quaker center. He is sure to greet you with a broad smile, that takes you right in, and you at once become his slave, even to the point of boring him with your troubles. No "angel unawares" gets past John P. Fletcher, and as a result his influence is felt from pole to pole.

I told him that I wanted to introduce him to my many friends. Would he "sit" for me. He readily submitted, and at once proceeded to tell me that he was born in 1884, in the village of Hadham, England, that he was "a good boy," that his first ambition was to sail down the Mississippi, like "Huckleberry Finn," which story he read among his first books, and has read fifty times since—the edition illustrated by Kendall. At 14, he went into a lawyer's office. At 18, he went to London, where for 4 years he was in a stock broker's office. At 22, he spent a year in Ruskin College, Oxford. After that he was for four years engaged in co-operative farming. At 27, in 1911, he went to Australia. It was his plan to spend a year each in Australia, New Zealand, Canada, and the United States; but instead he spent the four years in Australia, organizing with his friend John F. Hills the "Australian Freedom-League." He collaborated with Mr. Hills in a book of 170 pages in "The Anti-Conscription Movement in Australia."

The four years in Australia were mostly spent in anti-war and anti-conscription propaganda. For his activity he served two jail sentences in New Zealand, which is noted for its rare vintage of patriotism.

He came to England in 1915, where, until 1920, he was all the time, in jail and out, engaged in opposing war. He spent two years in English jails. I asked him if he approved of jails. He said, he did not: yet it was in jail that he received his "university training." "What did you study?" "History, theology, economics, and astronomy." And when I laughed at studying astronomy in jail, he said: "When I did see a star, it counted. Marx's *'Kapital,'* Milton's 'Paradise Lost'"—I laughed again, but he said, "I read 'Paradise Lost' three times, started to commit it to memory, but was obliged to be content to commit Milton's sonnets. My two favorite books were Max Müller's 'Science of Language' and Buckle's 'History of Civilization.' They gave me a fine historical background, and I recommended them for a prison course." When I asked him what was the best attitude of men to maintain in prison, he replied, "Be pleasant and passive!" His three favorite poets in prison were Milton, Shakespeare, and Wordsworth.

"What are you doing in Germany?" I asked, and discovered that since 1920 he had been engaged in the work of reconciliation promoted by the Quakers, of which relief is one branch. He seeks to make all kinds of contacts. He is—modest man—even willing to have his picture shown in public print, if in so doing he can advance the cause of reconciliation. He is engaged in making contacts between Germany and France or England or America—and he will spend time, money and gray matter in order to bring two souls together. He is a regular match maker. When, for example, he witnessed the great "No More War" demonstrations organized by Carl Vetter in Berlin, he started at once to promote the movement internationally. He is always maintaining a religious, pacifist background. He has during the past year made two visits to France in order to make connections with people of good will.

"What is the matter with the world? with Germany?" I asked, looking him squarely in the eyes. "Germany," he responded, "is going through a stage in the downfall of capitalism, following Russia and Poland, and is only preceding France by a few months, and probably England by a few years. This is equal in importance to the passing of the Feudal System. But you remember, the passing of the feudal system ushered in the Renaissance Period. The present organization of society—in church and state—will be much affected. Geographical borders are disappearing. The present activity in the Ruhr District is probably a sign that the control of the German Government there—of nationalism—is passing. Instead, there will probably be a control of the Ruhr by a big industrial group—partly French and partly German capitalists—the French having the controlling interest—say 60 per cent."

"Now give me your best word to the world," I said. Like a flash he said, "Here it is," and he went to his Milton—the Milton of his prison education. "It is from 'Paradise Regained,' and is given in the words of Jesus":

> By winning words to conquer willing hearts
> And make persuasion do the work of fear.

These words exactly express what the Englishman sitting in the heart of Berlin is doing. He is binding up broken contacts. He is encouraging poor devils and rich devils to take a new grip on life. He is intelligently conscious of the social and industrial problem. He not merely sympathizes with workers: he is proletarian. It requires no importunate knocking to

waken him to get up to hear a just cause: for it is his food and drink to bring balm of peace, to inject inspiration, to the international knots—and it is not his fault if the parties tied do not live "happily ever afterward." Friend Fletcher is an intelligent, positive pacifist—without fear, without sentimentality.

I am glad to announce that he hopes to come to America next winter. It will be a fine thing for America. One object will be to increase the interest of American Quakers beyond material relief in Germany. American Quakers have the chance of their lives, in bringing a real evangel to Germany. I hope that John P. Fletcher will tell American Quakers that British Quakers are far ahead of them in their understanding of the industrial situation and its importance; will tell them that at the time of the railway strike in Britain, 650 prominent people led by Quakers signed a public statement—all holding railway securities—that they were fully convinced that a just wage should be *first* lien on the income of railways; will tell them that of the 12 Quaker candidates for Parliament at the last election, 8 were members of the Labor Party and 4 were Liberals, and none conservative. Here is where American Quakerism—and all American Christianity—needs enlightening. But John P. Fletcher may be left to present his own message—and he will do it with a broad smile, "by winning words to conquer willing hearts."

There are other groups in America who will be delighted to greet him—Prison associations, Anti-war groups, the Fellowship of Reconciliation, Labor groups—and it might be wise for them to get in touch with him soon, at Behrenstrasse 26 a, Berlin.

SYDNEY STRONG.

Hawaiian Notes

A group of good people in Honolulu, recognizing the strategic position of their city for bringing the peoples about the Pacific Ocean into harmonious relations, have formed a Pan Pacific Union, with a good many important men in various countries already committed to their effort. The Honolulu members are meeting at present once a week in the midst of a pretty garden, known as "Mrs. Davies' Kitchen," to discuss over her fifty-cent luncheon such subjects as arise in a very polyglot city, where the lines reach out thousands of miles in every direction. In the eyes of the world the United States Army and Navy make a far bigger impression than this new agency to prevent the need of armies and navies, but who shall say that the Pan Pacific Union may not win out in the end?

Just at present the somewhat puzzling matter of Dual Citizenship is under discussion. Thousands of children are growing up in Hawaii, who are Americans by virtue of the soil on which they happened to be born, but citizens of the Empire of Japan by heredity. We make it rather cumbrous and expensive for our young Japanese citizen to assume his American citizenship, and whatever he does here, he is liable, on visiting Japan, to be claimed (after the age of 17) for military duty. The question now is, how to enable him legally to exercise his free choice—either to be freed of his citizenship in America and remain Japanese, or to be freed once for all of his allegiance to Japan. It is said that the young Japanese generally desire to be considered "100 per cent American," as do most of the children of other aliens who emigrate to the United States.

At least three groups, the Pan Pacific Unionists, a Committee of the Territorial Teachers, and the Y. M. C. A. are now working together to clear away this piece of continual embarrassment and irritation. Already a motion has been brought forward in the Japanese Parliament to permit the Japanese-born, and at the same time, our native born, dual citizens to acquire the privilege of expatriation from this uncomfortable entanglement. The Japanese Government is said to favor this action. The Japanese consul in Honolulu is doing what he can to help the movement, and to inform the older Japanese here of the advantage of making it effective. It is gratifying to observe that, where the heads of people of quite various interests are once turned together, willingness grows in their hearts to oblige one another. Japan shows no jealousy about losing a few thousand possible soldiers. Would it not be a fine idea to have groups of friendly men and women watching in every great commercial town and ready to smooth out every possible snarl of misunderstanding that might arise between their nation and every other, and thus to turn occasions of quarrel into new bonds of good will? You might appoint committees for this purpose—"The Friends of Japan," or of China, or of Russia, or Germany, or Italy, who should keep themselves well-informed as to whatever is going on of a nature to endanger the peace, or to make sound and friendly relations between the countries committed to their special charge and to maintain the needful correspondence with other groups in Tokyo, or Pekin, or Prague, or Paris.

Careless or precipitate legislation touching citizenship is playing the mischief in Hawaii in other respects besides Dual Allegiance. There are said to be six women, all public school teachers, but married to husbands of alien stock, who, although hitherto in good standing, are made liable to lose their places by reason of a new statute that radically alters their *status* as citizens. Thus, the wife who was an American citizen by birth, and has innocently married the alien, now suddenly finds her citizenship stripped away from her by this queer American law. What can she do? Procure a divorce? Not even this action will give her any certainty of restoring her pristine citizenship. We hear that one poor woman is trying this method, hoping, though she loses her husband, that she will keep her school. See what trouble the lawmakers make when they leave the simple lines of just principle and begin to meddle with the personal relations of the citizen. The granting of citizenship ought to be easy enough, provided you yield to each human being his normal right to choose the country where he desires to live and to perform a citizen's duties.

What valid objection, however, should there be to the holding of "dual citizenship"? Nothing but the war system seems to stand in its way. Once cease to look with suspicious eyes upon the citizens of a neighboring state as potential enemies, and begin to regard them humanely, and there are plenty of reasons for a general arrangement of international citizenship, which would allow a citizen of the United States to keep his residence alive at home, while he might carry on some work abroad for a number of years. Thousands of our citizens, for example, cross the line that separates us

from Canada, or from Mexico, and take up farms or engage in mining and other enterprises, and other thousands of Mexicans and Canadians do the same in coming to us. Why should not all these people take the *status* and the responsibilities of *bona fide* residents in the other country so long as they remain? Why should they not identify themselves with the interests of the other country and love it and its people with open hearts? Why should they be required with odious words to "renounce" their native citizenship, to which many of them doubtless dream some day of returning? By all means, encourage them to desire to return. The more countries and peoples a man knows and loves and respects, surely the better for him and for them.

Is it possible that any readers of UNITY cherish doubts and prejudices touching the natural fitness of certain races of men to exercise American citizenship? Such cynics or doubters ought to see the great Royal Grammar School in Honolulu. There are some 1,200 pupils in this school enclosure. The yellows and browns and swarthy are the overwhelming majority. Of the "pure" New England white stock, you would hardly find a dozen. Yet in all this big regiment, you are told, that there are only 34 pupils of alien birth. Of course, there are hundreds whose parents were aliens by birth—Japanese, Koreans, Chinese, Filipinos, etc. Now, you ought to let the able Master of this school show you the admirable human qualities that are here being unfolded—their good manners, their response to music, the variety of useful gifts among them which a school is set to cultivate. Is anyone prepared to demonstrate, wherein the children of the New Englander or the Appalachians are suitable material for American citizenship while these children of the Orient and of the Isles of the Pacific are at all unsuitable?

Honolulu, Hawaii. CHARLES F. DOLE.

Report of the Baltimore Meeting of the Federation of Religious Liberals

Steps were taken by the National Federation of Religious Liberals at its meeting in Baltimore, March 23-25, to make it a working body with a permanent home and an official staff. The time has come, it believes, to function continually in the interest of free and progressive religion. The report of the special commission, of which John Haynes Holmes and Curtis W. Reese of UNITY were members, was accepted and approved, and the executive committee was authorized to carry out the plans for increased activities.

The Federation will have headquarters in Chicago at Abraham Lincoln Centre, and will be incorporated under the laws of Illinois, probably dropping "National" from its name, so as to remove the possible suggestion that it is limited in scope to the United States.

It is the purpose of the Federation to hold in various sections of the United States and Canada frequent conferences of the participating denominations and all others interested, with the view of promoting more intimate acquaintance and closer co-operation. The headquarters is to become a clearing-house for interchange of information as to the great religious movements of the world and the spreading of liberal religious thought.

Rev. Curtis W. Reese of Chicago, secretary of the Western Unitarian Conference, was made chairman of the executive committee, and he will be the active executive officer of the Federation. The full list of officers chosen at Baltimore is as follows:

MEMBERS OF THE COUNCIL

Rev. Charles W. Wendte, Honorary President, Berkeley, Cal.
Jesse H. Holmes, Ph.D., President, Swarthmore, Pa.
Rev. Curtis W. Reese, Chairman Executive Committee, Chicago, Ill.
Frank H. Burt, Secretary and Treasurer pro tem, Boston, Mass.
Rev. Charles E. Snyder, Sioux City, Iowa.
Mrs. Anna Garlin Spencer, New York.
Carl A. Voss, D.D., Pittsburgh, Pa.
Rev. Harry W. Ettelson, Ph.D., Philadephia, Pa.
Horace E. Bridges, Chicago, Ill.

Honorary Vice-Presidents

Mrs. Elizabeth Powell Bond, Germantown, Pa.
Samuel A. Eliot, D.D., Boston, Mass.
Daniel Evans, D.D., Cambridge, Mass.
Rev. Frederick R. Griffin, Philadelphia, Pa.
Lee S. McCollester, D.D., Tufts College, Mass.
Mrs. Lucia Ames Mead, Brookline, Mass.
Rev. William Rosenau, Ph.D., Baltimore, Md.
Marion D. Shutter, D.D., Minneapolis, Minn.
Franklin C. Southworth, D.D., Meadville, Pa.
Joseph Swain, LL.D., Swarthmore, Pa.
Ambrose W. Vernon, D.D., Northfield, Minn.
Henry Berkowitz, D.D., Ventnor City, N. J.

Each of the following organizations will elect two members as its representatives in the Council: The Universalist General Convention, the General Conference of the Religious Society of Friends, the Central Conference of American Rabbis, and the American Unitarian Association. Further additions to the Council may be made in connection with the incorporation, in order that the Ethical Societies, Community Churches, and other interested groups may be fairly represented.

A committee was appointed, consisting of Dr. O. Edward Janney of Baltimore, Frank O. Hall, D.D., of Boston, and Rev. Frederick R. Griffin of Philadelphia, to study the possible federation of local churches with a view to preventing over-lapping and duplication, and encouraging co-operative efficiency.

A resolution for an investigation of "the desirability and possibility of co-ordinating the religious education plans and programs of the constituent denominations affiliated with the Federation" was referred to the Council for further consideration.

The liberal churches of Baltimore worked together with enthusiasm to make the conference a success. The local committee of arrangements consisted of Dr. O. Edward Janney of the Park Avenue Friends Meeting House, Dr. William Rosenau of Eutaw Place Temple, and Rev. Harry Foster Burns of the First Unitarian Church. The Church of Our Father (Universalist) is without a minister, but its officers and members extended generous co-operation and hospitality to the representatives of the Federation.

The most distant church to send delegates was the First Unitarian of Toronto, represented by Mr. and Mrs. D. D. James.

Rev. Curtis W. Reese preached at the Unitarian Church Sunday morning, and the secretary, Frank H. Burt, addressed the congregation of the Universalist Church.

Sessions were held in the afternoons and evenings of Friday, Saturday and Sunday, March 23-25, with a gratifying attendance, reaching its height in a congregation of about a thousand Sunday evening at Madison Avenue Synagogue.

The formal programs of the afternoon sessions were made short so as to allow time for discussion of the papers presented, and the result was most satisfactory. Professor Holmes proved himself an experienced and tactful presiding officer, always ready with stimulating questions to bring out significant points, judiciously encouraging brevity, and giving all sides a fair hearing. The program was of unusual breadth, embracing several speakers of a conservative stamp, and the discussions brought out decided differences of opinion, all expressed with the utmost good feeling. The supporters of each point of view might well feel that they had learned much from one another and had had a practical lesson of unity in diversity.

The coincidence of the action to increase the activities of the Federation taking place in Baltimore and in the century-old church where Channing preached his famous sermon that crystallized the early Unitarian movement was noted as a happy omen for the new adventure. FRANK H. BURT.

An Apostle of the Religion of Humanity

To many folk, unacquainted with the principles of the religion of humanity, Mr. Harrison's chosen epitaph, "He found peace," will seem fantastic. That an infidel, and, from the stricter point of view, an agnostic, could have arrived at a religious conviction of such power and illumination that it provided him a haven of intellectual anchorage and moral safety seems self-contradictory. But that, in addition, his religious certitude, far from remaining subjective, should have brimmed over into an apostolate of lifelong service might indeed challenge all credulity were it not that the life and character of Frederic Harrison stand as solid evidence that a theological agnosticism is not inconsistent with an evangelical zeal for human succor; that every characteristic of traditional religious fervor; the disciple's humility, the ascetic's seriousness, the crusader's fire—may be kindled by a faith and love concerned primarily with humanity rather than with anything supernatural or, in the old sense of the word, divine.

For 60 years Frederic Harrison was the very synonym and effigy in England of the religion of humanity envisaged by August Comte and organized in Paris about 1840. This religion, which was designed to be a synthesis of science and mysticism, of the social impulses and the laws of nature, has been called "Christianity plus science." In the place of the old conceptions of Deity, Providence, Immortality, the Church, it offered the simple notion of humanity, apprehended as an organic being, living, learning and growing forever, the spiritual matrix of all souls, begetting us, endowing us with the aptitudes and assets of civilization, subsuming us at death. It had a great vogue in England, numbering among its adherents John Stuart Mill, Harriet Martineau, George Eliot, John Morley, and on the continent such statesmen as Gambetta and Mazzini. Positivism offered to those whose orthodoxy was shaken by the disclosures of science and the ironies of history a new veneration—that of humanity, who had conquered this planet and the powers of Nature; had created forms of social co-ordination, art, culture, out of chaos; and evoked and trained in the individual the social conscience. A new optimism—that of the evolution in history of society into larger and larger federations, until the world state, the world religion are attained; a new gospel, that of altruism, by which men are to forget the fictitious fears of old mythologies, and by losing themselves in and for humanity find their nobler and larger selves;—such were the rudimentary principles of that positivism, or the religion of humanity, whose influence is so potent today that many of its interpretations and ideals have become truisms. Professor Giddings calls Comte the "first sociologian," and positivism "sociolatry," although nothing is more certain than that neither Comte nor Frederic Harrison ever dreamed of "worshipping" humanity en masse. To this faith, however, Frederic Harrison was converted at the age of 30, having passed through the Maurice phase of broad churchmanship and the Martineau type of Unitarianism. From that time on he wrote and spoke with intense energy and persuasion in the cause of the religion of humanity, for he felt about him an inarticulate need for a scientific and at the same time puritanical revision of religion. "All our mighty achievements" (he wrote in his memoirs) "are being hampered and often neutralized; all our social diseases aggravated, by this supreme and dominant fact: our age has no abiding faith in any religion at all. The urgent task of our time is to renew a religious faith as a basis of life, personal and social." This task he assumed, as a commission of lifelong application, pouring into it his extraordinary resources of prestige, of mind and heart. It brought him joy, it gave him fame, it conferred upon him longevity and the durable riches of wide honor. At the end of his life he could say with satisfaction: "I felt that I have done this, in my own poor way, and am closing my life in resignation, peace and hope."

The tests of any religion consist in the motives it instills and the deeds it inspires. That Frederic Harrison's religion approved itself by his character and his exertions, even to churchmen, is evinced by his close friendships with Dean Stanley and Cardinal Manning. To arouse in my hearers the safe deference and approval is my objective this morning, even though I might wish to trace for you the interesting trail of Mr. Harrison's gradual divergence from the Church of England, in which he was brought up, and which equipped him with a marked strain of aesthetic emotion and religious sentiment. To these mystical and meditative qualities, his Oxford education added a devotion to the long perspectives and deep assimilations of history; while an excellent legal training introduced him to the elements of political economics and statecraft. Thus his preparation for the apostolate of the religion of humanity had been as comprehensive as its principles and visions. It would also be interesting to enlarge on the ways in which fortune had tutored him in the canons and discriminations of literature, through which he became one of the prominent literateurs of the age of Carlyle, Ruskin, Emerson, Arnold —friends all. Frederic Harrison brought to the religion of humanity the talents, the virtues, the dignity with which Newman represented Catholicism, Kingsley the broad church, Leslie Stephen, agnosticism. Out of the treasury of his literary wisdom let me quote but one golden sentence: "Every book we take up without a purpose is an opportunity lost of taking up

a book with a purpose. Our choice of books is our choice of an education."

Fastidiousness and fame as a literateur would not go very far, however, to commend Mr. Harrison's religious faith, were they not supported by a militant public idealism, an alert championship of every humane program, every chivalrous indignation, as well as a fearless criticism of England's deviations from justice and truth in favor of economic imperialism. "Love, order, progress" are the watchwords of positivism. These shibboleths of his faith were exemplified in vigorous fashion by Frederic Harrison. His scorn for doctrinal, recited, otherworldly religion was vehement: "Life is too real for endless speculations . . . the duty of the intellect is to organize and glorify human nature and life into harmony and beauty, not to soar idling about space like a truant seraph or a runaway Pegasus. Wherever pain, cruelty, struggle is; where human justice, tenderness and pity are outraged; where rich and poor hate, and war; where masses rage after gain; where in fetid alleys want and exhaustion and disease struggle unpitied to the grave —there religion ought to be in the midst, like a pilot in a gale, a captain on a battlefield." In fulfillment of this commitment, Frederic Harrison held not his peace at any transgression of his beloved country, whose policies he once described in biting invective as "odious and pernicious. She insists on every claim of mere legality and suppresses every claim of moral right; she bolsters up every abuse, and every renegade and rotten system; she withdraws into a fit of sulky despair from the councils of Europe to fling herself into plundering and trampling on races of a darker skin." When, accordingly, the negroes of Jamaica were massacred, after the fashion of Amritsar; when Kagosima was wantonly bombarded by an English admiral; when China was bullied into admitting and consuming English opium; when the Transvaal was assaulted, to please the grandiose dreams of Cecil Rhodes; when the upper classes of England sided with the South in 1861; whenever, in fine, English imperialism desecrated the probity of King Alfred or blemished the magnanimity of the Earl of Chatham, Frederic Harrison was intrepid and eloquent in denouncing the government. The wrongs of Ireland, India, Abyssinia, Egypt found in him a disinterested and powerful advocate, as did no less the trades unions, the opponents of child labor, even the Socialists when, for the first and last time, their meetings in London were closed by the police. Man's inhumanity to man did not confine to instances of individual cruelty; national villainies were appraised at their true value and the glamor of jingoism dissipated. Frederic Harrison was among the first of that growing number of thinkers who insist upon carrying the highest standards of individual morality into national and international affairs, refusing to be misled or intimidated by the cry of treason.

It was natural that the religion should have created the first Community Church, Newton Hall, London, opened by Mr. Harrison in 1882. Herein humanity was not to be worshiped, but understood, befriended and helped. Consequently the hall was used less frequently for the sacraments of humanity and more often for lectures and classes in ethical, sociological and historical topics. Members of all religions were welcome to its meetings, its singing classes, its festival commemoration of all the saints and sages of humanity on December 31 of each year. It may well be that church historians of the future will turn back with interest to the "Positive Evolution of Religion," a chronicle of events in Newton Hall, or to "The Creed of a Layman," than which few religious manuals are more reverently or beautifully written. Since, for all his disparagement of the flood of democratic vulgarity now inundating the world, Mr. Harrison was, by reflection and prediction, an optimist: "There has been an astonishing advance in longevity, good health, sobriety, sexual purity and the position of woman," he affirms in his memoirs; although after the Great War he added the sad precaution: "Human perfectibility is not a necessary result of evolution."

Both to the orthodox churchman and the radical unbeliever the life of Frederic Harrison is an admonition. Behold, a heretic of the most intransigeant sort, who nevertheless brought forth good fruit of thoughts and deeds. He labored for the kingdom of man as a man as sincerely and, I believe, as effectually, as others labor for the Kingdom of God as believers; and the vision of the one is the exact moral equivalent of the vision of the other. Again, behold a believer; one who could find reason to lift up his heart in a cathedral, who knew church history as well as an archbishop, who rested not in dilettante negations, in the self-complacency of superior enlightenment, but made himself the humble servant of humanity, forfeiting the things of this world, sparing no exertion to do what Jesus Christ commanded, though he could not call him Lord, or acknowledge him God according to the speculative formulas of Nicea. I beg you to do but one sufficient thing in memory of Frederic Harrison: to read George Eliot's great positivist ode, "The Choir Invisible," for it is a picture in syllables of this good man: One

> Of those immortal dead who live again
> In minds made better by their presence; live
> In pulses stirred to generosity,
> In deeds of daring rectitude, in scorn
> For miserable aims that end in self,
> In thoughts sublime that pierce the night like stars,
> And with their mild persistence urge man's search
> To vaster issues.

Brooklyn, N. Y. —*Charles H. Lyttle.*

The Periscope

Many critics see in Mr. Dazey's and Mr. Osmun's joint dramatic production, "Peter Weston," only the representation of a trite theme. The validity of their criticism depends upon their interpretation of the play. Granting the thesis to be that of stifled youthful desires through parental dictation, one might not only call it hackneyed but a bit over-drawn, for it is questionable if any children of the rich live under the feared commands of an uncompromising patron of American commercial achievement, and especially under an authority so complete and so autocratic as that exercised by Peter Weston. If, on the other hand, we subordinate this domestic element, looking upon the millionaire's attitude and treatment of his children, the incident leading up to the shooting of Paul Vannard, and all the subsequent development including the conviction and execution of John Weston, as serving only the single purpose of a background of motivating

forces upon which to present in carefully worked out climactic gradation the crashing fall of an egotist whose life has been reared on the occidental philosophy that work is the paramount purpose of existence, and that to invest thirty of one's three score and ten years in establishing a prosperous pump manufactoring firm, and by so doing to gain the respect and honor with which America lauds her millionaires, is to realize the acme of all human values; if we take this to be the true thesis of the production, then we are forced to say that not only is the drama fresh and vivid but that it is a piece of true dramatic art.

I do not know what Mr. Dazey and Mr. Osmun had in mind as their major theme while writing this play, but I do not feel that it discredits their work to call attention to this more subtle interpretation. Many an artist has, in seeking to portray one subject, produced a composition of dual value. Of such value is this play being presented by Frank Keenan, and the dual effect has been accomplished, I believe, through characterization. The figure of Peter Weston so dominates the entire production that the drama becomes a character delineation of this ever planning, ever fighting, ever achieving American capitalist; and its plot, the continuous unfolding of those carefully graded incidents which finally crush pride into penitence, egotism into humility, material success into spiritual failure.

Seldom have I found a theatre audience more attentive and more appreciative, and the reason for this, hence for the unexpected long run which this play is having in Chicago, to the surprise of some of the critics, is due to the fact that this more subtle theme, this deeper content, although unrecognized by the reviewers as well as by the public, grips and thrills. Verbose, proud, domineering Peter Weston, irresponsive to all the finer instincts, indignant when the kind-hearted Henry Vannard extends his sympathy to him; Peter Weston, the personification of American big business, the product par excellence of our materialistic industrial philosophy; Peter Weston whose bull-dog determination, whose super-man efficiency one cannot but admire; Peter Weston who has never known defeat, meeting an avalanche of sickening failures which change him from an industrial monarch to an old white-haired trembling bargainer with God, yet to the very last fighting against these failures with his philosophic maxims: I am Peter Weston—There must be a way out—I must plan—I must think—I must fight; Peter Weston in conflict with these failures is the heart of the play. It is in this theme, in the excellent characterization, and in the skillful climactic gradation that the drama, "Peter Weston," gains its greatness.

EDWARD ARTHUR ROCKWOOD.

THE STUDY TABLE

Two New Bible Studies

Of exciting literary experiences few can be more thrilling than to pick an erudite work on such an esoteric subject as literary criticism of the Old Testament, and become so engrossed in the book that one is loath to lay it aside even when the night has passed well into the early hours of morning. That experience awaits the reader of Prof. Julius A. Bewer's "The Literature of the Old Testament."[1]

The general implications of literature of "higher" criticism are familiar to most people who are informed on the modern attitude toward the Bible. It is well known that the Old Testament as we have it is the result of ages of accumulation in which countless writers, compilers, and editors have had their parts. The task of the literary critic is to discover and separate the component parts of the books, much as a chemist analyzes a compound, and

> to trace the origin and development of the individual contributions, to see how they sprang out of the life and thought of the people, how they influenced the cultural development of Israel, and how they in turn were influenced and modified, until finally the one great Sacred Bible resulted.

It is intensely interesting to the investigator, but the work of students has been so involved, so fraught with controversy, and productive of such varied conclusions that it is difficult for the layman to have more than a vague and summary notion of the process and its results. Yet literary criticism is constantly condemned by the upholders of orthodoxy, and how can a man judge a case in which there is not available for him the adequate evidence?

Here is evidence for any man, and he who runs may read. It is all very simple as he puts it. Following the chronological order which represents the conclusions of his own studies Prof. Bewer shows the growth of the literature in all its forms and phases. The Bible thus appears not as a confusion, ill-edified miscellany, but as a living, flowing story. With the copious excerpts from the text of the Book, and his historical, social, and religious surveys, and literary and religious evaluations Prof. Bewer has given us the heart of the Bible with all its natural richness and beauty enhanced in the process. The whole work is infused with the hearty enthusiasm that is characteristic of Prof. Bewer. And if anyone say that literary criticism is inimical to the use of the Bible for spiritual ends he shall by this book be most positively and triumphantly refuted.

The results of the detailed studies and laborious investigations of the scholars are taken for granted in order that the movement of the historical development may be followed without encumbering technicalities. Of course the author does not present a consensus of scholarly opinion; there is no such thing. But whether or not one agrees with his critical position is beside the point.

Some time ago we were talking to Prof. Bewer about this book, and he told us that he had tried to make it so fascinating that it would compel interest, make literary criticism not formidable but attractive, and lead to renewed and extended attention to the Bible itself. He has accomplished at least part of his purpose in praiseworthy manner by producing a work at once scholarly and popular, fascinatingly written, and of marked significance in the progress of the study of Biblical criticism.

Whether or not Jesus was an apocalyptist is a subject of much difference of opinion among New Testament scholars, and to the side of the negative Miss Dougall and Mr. Emmet, two English scholars, have added this volume, [2]"The Lord of Thought," which now

[1] "The Literature of the Old Testament," by Julius A. Bewer, Ph.D. New York, Columbia University Press, 1922; xiv., 452.

[2] "The Lord of Thought," by Lily Dougall and Cyril W. Emmet. New York, Doran, 1922; pp. 324.

THE FIELD

"The World is my country, to do good is my Religion"

MOB VIOLENCE IN THE UNITED STATES.

The Striking Facts in Brief Presented by the American Civil Liberties Union.

Mob violence is the one method of lawless repression almost impossible to reach. In most cases the assailants are unknown. Where they are known, they usually represent the controlling group in the community and therefore cannot be reached by the local law. Frequently the law-enforcing officials are themselves members of the mob.

The significance of the record of mob violence for the last two years lies in these three factors:

1st. The marked increase in the number of cases. The total shows more than one a day for the two year period.

2nd. The violence is now directed chiefly against white persons, even women, as contrasted with the previous record chiefly against Negroes.

3rd. The violence is in most cases the result of an organized campaign of terrorism and lawless assumption of power by private organizations, notably the Ku Klux Klan.

The condition is unparalleled in our history. It is the product of the class feeling and prejudices aroused by the war. The dominant group behind organized mob violence is that of "white, Protestant and Gentile" southerners, centering in the Ku Klux Klan, with the object of class supremacy, private vengeance, and fantastic notions of enforcing the "moral code."

Two Years of Mob Violence.

September 1, 1920, *to September* 1, 1922.

This record is taken from newspaper clippings and correspondence in possession of the American Civil Liberties Union. We have checked the totals against records kept by other organizations. This shows that our figures are an understatement of the facts, due to the incompleteness of newspaper returns.

1st. 102 *persons were lynched;* 33 whites and 69 Negroes. All but 7 were victims of unidentified mobs; 7 were victims of groups whose connections were reported.

2nd. 63 *persons were tarred and feathered;* 61 whites and only 2 Negroes. One of the victims was a white woman. Nine of the outrages were attributed to the Ku Klux Klan, and 2 to the members of the American Legion.

3rd. 167 *persons were flogged;* 126 whites and 41 Negroes. Six of the victims were women, 4 white and 2 Negro. The Ku Klux Klan was charged with 32 of the floggings, including one of the women. The American Legion is credited with one flogging.

4th. *Mobs deported from local communities about* 460 *persons* in that period, chiefly I. W. W.'s and aliens. Public officials led or made up the mobs in several cases. In 28 instances in addition, mobs forced persons to leave town under threats of violence. The Ku Klux Klan was responsible for 21 of these.

The killings by mobs in fact total more than the 102 above, if account is taken of the election riots in Florida, where 40 to 60 Negroes lost their lives, and of race rioting in Tulsa, Okla., where 30 were killed.

The record totals nearly 800 victims at the lowest count, not including the riot victims, thus averaging over one person a day for the two years.

The Two Year Record at a Glance.

Mob Violence of All Kinds.

	Total	Whites Men	Whites Women	Negroes Men	Negroes Women
Lynched	102	33		69	
Tarred	63	60	1	2	
Flogged	167	122	4	39	2
Totals	332	215	5	110	2

In addition:
Deportations, 460.
Killed in riots, 70 to 90.

Record for the Last Six Months of 1922.

The record for the six months from July 1st to December 31, 1922, shows a greater number of cases than in any similar period in the two years. There were 103 cases of lynching, tarring and feathering or flogging. *Over two-thirds of the victims were white men and women. Five of them were women who were tarred or flogged.*

Among the 32 Negroes in the record, 20 were lynched. When a mob goes after a Negro, in most cases it does not stop short of death. Of the 27 persons lynched in this period, 7 were white men. Twenty-four of the victims were tarred and feathered, and 52 flogged. Thirteen of the 103 outrages were definitely fixed by the newspaper reports on the Ku Klux Klan, and 40 more were attributed to masked mobs.—*American Civil Liberties Union,* 100 *Fifth Avenue, New York City.*

March, 1923.

A SCHOOL FOR THE BLIND.

Berlin, Germany.

Because the impoverished German state can no longer afford to make available the sum of *six hundred dollars* per annum, an eminently worth-while institution in Berlin must be discontinued by July 1st, unless financial assistance can be brought.

A group of Americans living in Berlin, of whom the undersigned is one, are determined that the necessary Six Hundred Dollars shall be raised. They appeal to you to lend a hand and, if possible, to interest others in doing likewise.

The institution in question is the School for the Blind, founded by a celebrated German eye specialist, Geheimrat Silex, during the war to educate victims of the war who lost their eyesight on the battlefield.

It differs from other institutions of this type in that it does not merely reduce the blind to the necessity of weaving baskets, but in that it fits them out for a life of real usefulness in the midst of a sighted community. While the blind are usually segregated from sighted persons and placed among other blind, where they are in part dependent upon charity, the school founded by Dr. Silex operates on the principle that every student must be fitted to maintain a respected place and perform a full-sized job in the midst of his more fortunate sighted fellow workers.

The guiding spirit of the institution is Miss Betty Hirsch, who has attracted attention throughout Europe for the remarkable results achieved by her modern methods. Herself a blind person, she has made the education of her fellow sufferers her life's work. How successful she has been, may be judged from the fact that every secretary, every stenographer, every typist, every worker at the machine or on the farm or in the office who has finished his course at the school, has proven himself able to earn wages equal to those of sighted persons.

Some of us have seen products of this school in factories, municipal bureaus, machine shops, offices and elsewhere, and have been able to convince ourselves that

---

appears in American edition. In the Introduction and Parts I and II written by Miss Dougall the proposition is set forth by inferential argument, while in Part III Mr. Emmet essays a critical verification. The thesis is that Jesus presented a conception of God and his Kingdom fundamentally antithetical to the God and eschatology of the current Jewish apocalypses. The basis for her argument the author finds in an alleged inconsistency between the apocalyptic teaching and the teaching of Jesus, as she interprets them. Her attempt to set Jesus off apart from his historical background and antecedents savors strongly of the gnosticism of Marcion in the second century. Mr. Emmet's attempted critical support rests upon his interpretation of certain passages in point, and upon the rather tenuous hypothesis that the apocalyptic elements of the synoptic gospels, the only sources for Jesus' teaching considered, are not original with Jesus, but later additions. Summarily it may be said that though the book is well constructed, apparently plausible, and very attractive in presentation and argument it fails of its purpose in two important particulars. The assumption that the teaching of Jesus and apocalyptic are completely mutually exclusive is not valid, and Mr. Emmet's critical standpoint is open to too serious objection to warrant its positive acceptance in proof of the present study. Of course one needs only to be a fair minded reader of the synoptic gospels to recognize that the denial of judging and condemning activity on the part of the God of Jesus even by so ingenious hypothesis as that of this book is quite unjustified. Let any man remake his own God as he pleases, but let him be careful how he tries to remodel the God of Jesus.

B. F. M.

those under whom they work are well satisfied with their achievements. In fact, many declare that the work of the blind is more painstaking and more concentrated than that of sighted persons whose attention is constantly distracted by events transpiring before their eyes.

We have also examined scores of letters both of persons who have been through the school and who give expression to their gratitude in truly moving terms, as well as of persons who have engaged the services of graduates of the institution and who bear testimony to the efficiency and dependability of the blind employed by them.

The program of economy embarked upon by the government has hit the School for the Blind, not because the school is not doing a splendid work, but because the number involved—about fifty per term—is not sufficiently large for a big administration to bother about. It would be so much easier simply to assign those who come in quest of learning to the stereotyped institutions for basket weaving!

Miss Hirsch and her associates are determined, however, that this shall not happen. They are making a heroic effort to continue the school by private subscription. At this writing, 45 new applications are knocking at the doors of the institution. To reject them would mean a tragedy in 45 lives. The blind have heard how generously America has thus far responded to calls for help from distressed Europe, and they hope that somehow the appeal of the blind who aspire to the higher things in life may be heard. May they count upon your help?

Please make checks or drafts payable to Louis P. Lochner, Berlin-Charlottenburg, Giesebrechtstr. 20, the treasurer of our committee of Americans. He will turn the funds over to the school.

Faithfully yours,
LOUIS P. LOCHNER.

Subscribe for and read

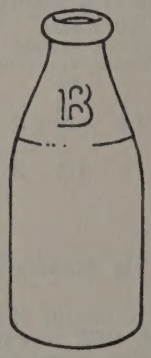
UNITY

WRIGHT & COMPANY
STEAM—DOMESTIC
COAL
TELEPHONE WABASH 5028
Main Office:
28 E. Jackson Blvd.
CHICAGO

It's a "Case" of Necessity
Your Printing will be above criticism if done by
THE OAKLAND PRESS
728 E. 39th Street
Phone Douglas 244

The Social Preparation for the *Kingdom of God*
A RELIGIOUS SOCIALIST QUARTERLY
Keen Thinkers, Close Observers, Devout Minds and Avowed Socialists contribute to its pages. Bishop Paul Jones, Editorial Writer.
$1.00 a year. Specimen copy on request.
Address, *The Social Preparation, Willard, N.Y.*

The Blakely-Oswald Printing Co.
PRINTERS and BINDERS
Telephone Wabash 3854 120-124 W. Polk St., CHICAGO



Best for Babies
BOWMAN'S MILK is safe! Perfect pasteurization makes it so.
It is rich in cream—builds sturdy bodies. Insist on BOWMAN'S.
BOWMAN DAIRY Company

DREXEL State Bank
Cottage Grove Ave. *and* Oakwood Blvd.
Thirty-two years of conservative banking, combined with service and courtesy for every depositor —large or small—is the record of this bank . . . . . .
Your savings and checking account cordially invited
Resources Six and one-half Million Dollars

Schumann & Company
Cleaners of
Fancy Gowns and Kid Gloves
Having winter garments cleaned before storing them will keep out moth
Phone Drexel 0231
All Departments
MAIN OFFICE AND WORK:
3954 Cottage Grove Avenue